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RURAL ECONOMY.

Contents of the Southern Agriculturist, for November, 1836.

ORIGINAL COMMUNICATIONS.—Cotton Crops of this year; Our Southern Planters' interests considered, by *Caler*; On the Preservation of the Sweet Potato, by *One Interested*; Smut in Wheat—Potato Oats, by *A Practical Planter*; Eye Wash, by *C. W.* Petit Gulf Cotton and Corn, by *An Observer*; On the advantages of Potato Cellars, by *St. Peter's Parish*; Green Rye as a Manure for Cotton and Corn, by *An Inhabitant of St. Bartholomews*; Cure for the Dropsy, Rheumatism, &c. Castor Oil, by *Caler*; Notions on the Management of Negroes, by *A Planter*.

SELECTIONS.—Van Mon's method of raising Fruit Trees from the Seed; The method of raising Thorn Plants, by *Robert Watts*; Lime as a Manure; Liming destroys Malaria; Green Crops as Manure; Profit of the Chinese Mulberry, *Ward Cheney*; On Silk in Italy: Beet Sugar; Cutting up Corn by the Roots; *Cline* on the Formation of Animals; Keeping Stock, a Dialogue; Great Invention in Fire Arms; Agricultural Establishment at Moegelin, in Prussia; Palma Christi: Smoking Meat.

MISCELLANEOUS INTELLIGENCE.—A method recommended to all cleanly housekeepers to prevent an accumulation of dust; Rohan Potato; Hessian Fly and Wheat Insect; Cut Worm; Improvement in the manufacture of Beet Root Sugar; Importation of Sugar Beet Seed; Silk Print Works; Patent Silk Loom; To keep off or Drive away Bed Bugs; Warm water for Cows; A method of making good butter from the milk of cows fed on turnips; Antidote against Mice; Caution to Sheep Breeders; Useful Invention; American Silk Manufacture; Great increase and consumption of the Cotton Crop in the United States; Selecting Seed Corn; Vanack Cabbage; The Young Hyson Tea Plant; Pise Walls.

MANURES.

Manure is the wealth of the farmer. This proposition cannot be too often repeated and enforced, for on the full belief of this axiom, and a corresponding practice, the success of the farmer mainly depends. Manure, wherever it may be found on the farm, is beneficial, but it never does all the good it might, unless it is properly prepared and judiciously applied. Most farmers are content if they are able to empty their yards once in two or three years of the accumulated piles of straw and cattle manure, at a loss of nearly one half its efficient qualities; and the exuberant fertility of our western lands has hitherto in part justified this careless management of this important item in husbandry. Compost, or a mixture of earth with common manure, kept in a pile until the union and decomposition is perfect, is undoubtedly the best application that can be made to land. The efficient power is also greatly increased, as the earths employed in making the pile absorb the gases produced by the decomposition of the vegetable and animal matter, and become nearly of equal value. The mud which accumulates in swamps and low lands, where it lies useless and unproductive, may in this manner be converted into one of the most active restorers of exhausted soils. The yarding of cattle is to be preferred, where practicable, to suffering them to run at large, and the additional quantity of manure made by stabling will, independent of the saving in fodder, nearly pay the expense of erecting stables for their accommodation.

Common sense would teach a farmer, that the sooner manure, when applied to the soil, can be put under the surface, the better the effect will be, and the less of its fertilizing qualities will be lost. Spread over the surface it certainly does good, but in a much less degree than when put under the surface. To this philosophical application of manure, much of the success in the improved system of farming is owing, as it necessarily involves a rotation of crops, two principles of the first importance in ameliorating the soil, and advancing its products. Formerly the most of the manure was applied to the meadow lands, scattered over their surface, and these were allowed to remain in grass so long, that continued attention was required to produce ordinary burdens. It was erroneously supposed that the ploughing of lands intended for mowing would be destructive of grass crops, and their renewal as at present practiced was not dreamed of. Now, where the soil is not so wet as to forbid it—and the system of draining leaves few pieces inaccessible to the plough—meadows are subjected to the same system of rotation as the rest of the farm, and when properly managed, no deficiency either in quality or quantity of hay need be apprehended. Experience here in the application of manure, is in perfect accordance with theory, and shows that when nature is properly understood, the way she points out will be found the easiest and most productive to the agriculturist.

The manner in which manures perform the effects attributed to them, there is reason to believe, is at present very imperfectly understood. That they become necessary in some way to the growth of plants is certain, and the general opinion seems to be that the decomposed matter is taken up by the roots, and again becomes incorporated in the new structure. Is it not possible, however, that the electric or magnetic influence, which seems to pervade nature, and the activity of which every new discovery tends more fully to develope, is a more important agency in the growth of plants than has generally been admitted? In the construction of the electric pile it is well known that alternate substances of mullic and animal or vegetable origin are employed, which seems to be precisely the condion in which the manures are the most effective. Vegetation does not succeed in the pure minerals which form the foundation of the various earths, nor will it flourish where the richest, and of course purest, maure is alone employed. Is it not probale then that the mixture of these moistend with water, constructing a true voltaic pile, by exciting the secretory powers of the plant, gives it vitality, and the powers o aggregation or growth. We throw out these hints for the examination of the curious, merely adding, that in whatever way they operate, manures are indispensable to the success of the farmer.—*Gen. Farmer.*

ECONOMY OF FODER.

Let us compare the vale of hay with other crops for the feeding of stock. An acre of hay yields one ton and a half of vegetable food; an acre of carrots or Swedish turnips will yield from ten to twenty tons, say fifteen tons, which is by no means an exaggerated estimate. Crops at the rate of twenty-five tons of carrots and twenty-two of Swedish turnips to the acre, have been raised among us, and much larger crops than these are upon record.

By an experiment, it has been ascertained that three working horses fifteen and a half hands high, consumed at the rate of two hundred and twenty-four pounds of hay per week, or five tons one thousand five hundred and forty-eight pounds of hay per year, besides twelve gallons of oats each per week, or seventy-eight bushels by the year. An unworked horse consumed at the rate of four and one quarter tons of hay by the year. The produce therefore of nearly six acres of land in this mode of feeding, is necessary to support a working horse by the year: but half an acre of carrots of 600 bushels to the acre, with the addition of chopped straw, will, while the season for their use lasts, do it as well if not better.—These things do not admit of doubt, they have been subjects of accurate trial.

It is believed, that the value of a bushel of Indian corn in straw and meal, will keep a healthy horse in good condition for work a week. An acre of Indian corn, which yields 50 bushels, will be ample for the support of a horse though the year. Now it is for the farmer to consider, whether it be better to maintain his horse upon the produce of half an acre of carrots, which can be cultivated at an expense not greatly exceeding the expense of half an acre of potatoes; or upon half an acre of ruta baga, which can be raised as a second crop at less expense than potatoes; or upon the grain produce of an acre of Indian corn; or, on the other hand, upon the produce of six acres in hay and grain, for six acres will hardly do more than to yield nearly six tons of hay and seventy eight bushels of oats.—The same economy might be as successfully introduced into the feeding of our neat cattle. I have known a yoke of oxen engaged in the labour of a farm, to be kept three months in winter, in good working condition, upon one bushel of Indan meal, and about 25 cents worth of straw per week; and my own team has never been in better condition both for appearance and labor, than when fed wholly upon a liberal supply of ruta baga and the coarsest fodder. But it has been ascertained by accurate measurement, that an unworked ox put up on good old hay, consumed at the rate of 33 lbs. per day, or 231 lbs. per week, which is upwards of 5 tons per year, of 2,000 lbs. per ton. There must then be a great saving between feeding in the way referred to, or upon English hay; and English hay alone, in any quantity, without grain or vegetables, is not sufficient for any hard working animal.—*Colman's Address.*

Honey.—In passing through the garden employed by the American Institute, our attention was directed to some boxes of honey of a clear, white and beautiful transparent appearance, such as has been seldom seen in the New York market. It is presented by Messrs. Wilcox & Cone, of West Bloomfield Ontario county. One of the firm has furnished us with the following statement:—

"Last spring we had not more than 220 swarms, this fall we had over 420; nearly all the young swarms are good to winter over. We have taken from our bees 700 lbs of box or cap honey; in addition to this we furnished all in the vicinity where we live, with boxes, showing them how to manage, promising to buy all the honey that was built in them. This, added to our own, made 5,641 lbs. All this was taken away without destroying a single swarm of bees. Near seven eighths of this honey was of the white, such as was exhibited to-day; it arrived in New York market on the 6th of September; nearly two thirds of it is already sold. We have adopted this plan to make our bees profitable, and not to destroy an insect that is such an example of industry.—*N. Y. Gaz.*

SMOKING MEAT.

Extract of a letter from a subscriber at Cincinnati:

"How 'doctors disagree.' I entirely differ from one of your correspondents about smoking meat. I would have a perfectly air tight smoke-house, preferably of stone or brick—if of log, plastered, and the meat kept constantly in the dark. If it contracts a slight mould, so much the better. No insect will breed in such an atmosphere. There is no occasion of putting meat intended for smoking into pickle. Let it be properly salted, and before hanging it up let it be washed in hot ley. Let it hang till it is dry before smoke is made under it. Green hickory wood is best to make smoke. I have never had spoiled meat. Besides, it will be found the least troublesome way, and very safe, as but little fire is required to have smoke enough."—*Genesee Farmer.*

ECONOMY OF LIVING.

"I observed," says Mr. Dewey, in speaking of his passage in a steamboat from Paris to London, "that a considerable number of passengers carried a comfortable pic-nic box or basket with them, and spread their own table. With some, doubtless, this provision proceeded from a fastidious taste, that feared some poisonous dirt would be found in the common fare of a steamboat. But with many, I presume it arose from a habit, which presents a marked difference between the people of England and America—I mean the habit of economy. It is this feeling which would forbid among us such a habit as that referred to, and not only this, but a great many more and better practices. In England, economy stands out prominently; it presides over the arrangements of a family; it is openly professed, and fears no reproach. A man is not ashamed to say of a certain indulgence, that he cannot afford it. A gentleman says to you, "I drive a pony chaise this year; I have put down my horse and gig, because I cannot pay the tax." A man whose income, and expenses, and style of living far exceed almost any thing to be found among us, still says of something quite beyond him, which his wealthier neighbor does, "We are not rich enough for that." One of the most distinguished men in England said to me, when speaking of wines at his table, "The wine I should prefer is claret, but I cannot afford it, and so I drink my own gooseberry." I have heard that many families carry the principle so far, that they determine exactly how many dinners they can give in a year, and how many guests—nay more, and how many dishes they can put upon the table, when they do entertain.

"This frankness on the subject of economy is among us a thing almost unheard of. Not that we are more wealthy, but, as I conceive, less wise. The competition of domestic life among us is too keen to admit of any such confessions of internal weakness. We practice economy by stealth. Nor is that the worst of it; for one consequence of this habit of feeling is, that we practice too little. When a stranger looks upon the strife of business in our villages and cities, he imagines that he sees a very covetous people; but a nearer observation would show him that much of this eager and absorbing, and almost slavish occupation, is necessary to sustain the heavy drains of domestic expenditure. This extravagance at home, chains many a man to the counter and counting-room. And this extravagance is of his own choosing; because he knows no other way of distinguishing himself, but by the style of living. Would he but conceive that he might better elevate himself in society, by having a well read Library, by improving his mind and conversation, by cultivating some graceful, but comparatively cheap accomplishment, he might live a wiser man, and die richer. Who would hesitate to choose between such a family, and one whose house was filled with gorgeous furniture; where the wife and daughters are dressed in the gayest of the fashion, and the husband and father banishes himself the livelong day, and half the night, from that pleasant mansion, to toil and drudge in the dusty warehouse? He sleeps in a very grand house; he lives in a counting-room!"

DECISIVE INTEGRITY.

The man who is so conscious of the rectitude of his intentions, as to be willing to open his bosom to the inspection of the world, is in possession of one of the strongest pillars of a decided character. The course of such a man will be firm and steady, because he has nothing to fear from the world, and is sure of the approbation and support of Heaven. While he who is conscious of secret and dark designs, which, if known, would blast him, is perpetually shrinking and dodging from public observation, and is afraid of all around, and much more of all above him.

Such a man may, indeed, pursue his iniquitous plans, steadily; he may waste himself to a skeleton in the guilty pursuit; but it is impossible that he can pursue them with the same health-inspiring confidence and exulting alacrity, with him who feels, at every step, that he is in the pursuit of honest ends, by honest means.

The clear, unclouded brow, the open countenance, the brilliant eye which can look an honest man stedfastly, yet courteously in the face, the healthfully beating heart, and the firm elastic step, belong to him whose bosom is free from guile, and who knows that all his motives and purposes are pure and right. Why should such a man falter in his course? He may be slandered; he may be deserted by the world; but he has that within which will keep him erect, and enable him to move onward in his course with his eyes fixed on Heaven, which he knows will not desert him.

Let your first step, then, in that discipline which is to give you decision of character, be the heroic determination to be honest men, and to preserve this character through every vicissitude of fortune, and in every relation which connects you with society. I do not use this phrase, "honest men," in the narrow sense, merely, of meeting your pecuniary engagements, and paying your debts; for this the common pride of gentlemen will constrain you to do.

I use it in its largest sense of discharging all your duties, both public and private, both open and secret, with the most scrupulous, Heaven-attesting integrity: in that sense, farther, which drives from the bosom all little, dark, crooked, sordid, debasing considerations of self, and substitutes in their place a bolder, loftier, and nobler spirit: one that will dispose you to consider yourselves as born, not so much for yourselves, as for your country, and your race—creatures, and which will lead you to act on every occasion sincerely, justly, generously, magnanimously.

There is a morality on a large scale, perfectly consistent with a just attention to our own affairs, which it would be the height of folly to neglect; a generous expansion, a proud elevation, and conscious greatness of character, which is the best preparation for a decided course, in every situation into which you can be thrown; and it is to this high and noble tone of character that I would have you to aspire.

I would not have you to resemble those weak and meagre streamlets, which lose their direction at every petty impediment that presents itself, and stop, and turn back, and creep around, and search out every little channel through which they may wind their feeble and sickly course. Nor yet would I have you to resemble the headlong torrent that carries havoc in its mad career.

But I would have you like the ocean, that noblest emblem of majestic Decision, which, in the calmest hour, still heaves its restless might of waters to the shore, filling the heaveus, day and night, with the echoes of its sublime declaration of Independence, and tossing and sporting, on its bed, with an imperial consciousness of strength that laughs at opposition. It is this depth, and weight, and power, and purity of character, that I would have you to resemble; and I would have you, like the waters of the ocean, to become the purer by your own action.—*Extract from Mr. Wirt's Address to the Students of Rutger's College.*

The present Privileges of Christians.—We sometimes hear it said by Christians of the present day, that if it had been their privilege to have lived at the time when Christ and his Apostles sojourned on earth; to have seen his imposing miracles, witnessed his lovely and attractive example, and to have heard the counsels which fell from his living lips, it would have had a most powerful influence upon their character, enforcing implicit obedience, and softening every feeling into unison with holy love.—But such an observation only shows how little we know of ourselves—how little we understand the sophistry by which the human mind deceives itself.

The privileges certainly were great of those favored disciples who were the constant attendants upon our Saviour's personal ministry—who heard from his living lips the heavenly instructions which were so rich, so well calculated to teach the ignorant and encourage the timid and hesitating—who beheld nature and nature's laws instantly submissive to his word—the ever ready instruments to effect his purposes.—But great as these privileges were, we are mistaken if we suppose that they conferred any higher ability, or greater inclination to conform to the requirements of the Redeemer. We know that the generation to which he preached heard with indifference his warnings and resisted all his exhortations, and the hearts which were thus insensible to the heavenly admonitions of the Son of God, were but the faithful representation of what the heart of man ever has been & ever will be, until subdued and renovated by divine grace. It was not to the preaching of the Saviour himself that any remarkable success was granted.

But what are the privileges of Christians of the present day which may be compared with those of the apostolic times? We may not hear with our corporeal ears his living voice, such as rebuked with a divine energy the vices of the Jews, or in softer cadences poured the balm of sympathy and comfort into the soul of the afflicted; we may not see with our natural eyes the blind and withered, the halt and maimed forgetting their infirmities and leaping with joy, to throw themselves at the feet of their benefactor, but to the eye of faith—for all the purposes of knowledge and piety we may be with Christ now, as truly as were his first disciples. We have the doctrines and counsels which he delivered permanently secured to us, which may not be lost, as doubtless they were liable to be to those who only *heard* them and for whom they were not *written*. The influence of the Gospel upon us should therefore be less transient—we should live perpetually under the power of that example the features of which are faithfully represented and constantly before us, in the sacred volume.

The most important privilege of the primitive disciples was, that they were made partakers of the renewing grace of the Holy Ghost. But that privilege was not restricted to them. It is a blessed influence of which every believer is the subject. If it imposed upon them, as it certainly did, the duty of serving God in newness of spirit and purity of life, not less imperiously does the same distinction require of us a similar character.

Corresponding to that special intercourse and communion which the disciples of Christ had with him in the days of his flesh, when he withdrew from the world, and the observation of the people, and admitted only that chosen band to the place of his holy retirement, is the special intercourse and comunion which every Christian has with his Saviour. When he enters his closet to pray in secret to his heavenly Father—when he draws near with an humble sense of his wants and unworthiness and a believing view of Christ's power and grace, with earnest desire and lively hope, then is he privileged to be as really present with the Redeemer, and as richly to enjoy that presence as those whom he took with him to the Mount of Olives, or who with joy, gratitude and amazement witnessed the scene of the transfiguration.

The seasons of social worship when Christ has promised to be specially present with the two or three assembled in his name—when with gratitude, and humility, and love we have prayed, confessed, interceded—when in the holy supper we have felt the greatness of our guilt, the wonder of his love, and the fulness of the pardon purchased by his death, and experienced those refreshing influences which make glad the heart of the pardoned sinner, the adopted child, the invigorated saint, then do we know that we have been with Jesus, and envy not James, or Peter, or even John leaning on his bosom.

Christians who have such privileges ought to be distinguished by the holiness of their lives. Permitted to read in the Gospel the record of the Redeemer's life, and the declarations of his will—favored with the communications of his grace—and that near and intimate communion which is enjoyed in prayer and the sacrament of the supper, they should watch, vigilantly watch against sin—they should strive to excel in religious knowledge—and to be like Christ in meekness, and patience, and holiness; and not as men of the world, exhibit a vain and haughty spirit, a covetous, and ambitious, and contentious temper. The spirit caught from communion with Christ is a spirit of indifference to the sinful attractions of the world—and of ardent aspirations for things heavenly and holy. It impels with a divine energy in the path of usefulness, and presents to view at the meed of active and self-denying labor, misery relieved, the happiness of human beings promoted, souls saved from sin and death eternal, and God's holy name magnified and honored.—*S. Churchman.*

DODDRIDGE'S RISE AND PROGRESS.

About twelve years ago, the Rev. John H. Rice, D. D., sent a copy of Doddridge's Rise and Progress to a sick lady in the country, who made no profession of religion. At this time there was no preaching, nor was there a single professor of religion in the neighborhood. The lady to whom the book was sent soon died; leaving it as a dying legacy to a female friend, who was the mother of a large family of children. This mother was awakened and hopefully converted, by the reading of this book. The conversion of a daughter soon followed. This volume soon became the object of general inquiry and attention, and many were more or less affected by reading it. This led to the adoption of measures for procuring the preached Gospel: and the result of the whole has been the establishment of one of the most interesting country churches in the State.

I have met with this same volume a few days since, in the hands of a lady who was reading it for the first time—with no little concern for her salvation—a concern awakened by the same honored book.

I called two weeks ago to see one of the most intelligent and influential gentlemen in this country, who was in great distress, occasioned by the recent death of a child. I asked him if he had ever read Doddridge? He said he purchased a copy last summer, of one of our distributors, but had not read much of it. In compliance with my request, he promised to read it from beginning to end.—On calling a few days after this interview, he addressed me as follows:

'I have complied with your request. I have read the whole book. I commenced reading it with my pencil in hand, determined to mark such passages as I might wish to look at a second time; but I soon put up my pencil, for I found I should mark every paragraph in the book. I have read it with the deepest interest. Surely, there is no human production like it. It has brought me to see myself as I never did before.' A few days after this, he professed conversion, and expects to connect himself with the Church next Sabbath.

Richmond Telegraph.

From the Saturday Courier.

WRONG ESTIMATE ON THE PROFESSIONS.

We think there is one radical error in American society, viz: a universal disposition to underrrate the mechanical professions, when contrasted with what are termed the "learned professions," and with almost all the other avocations.

Does the rich and respectable mechanic—the artisan—the architect—he who rears our public and private edifices—the builder of our ships, and the constructer of our canals and railways—never permit a course of conduct in himself, which goes directly to take away from the respectability of the profession by which he has gained all he possesses? When he comes to decide upon the path his sons shall pursue—is it not too often the case, that an overweening disposition is displayed to make them lawyers, doctors, ministers, merchants, any thing but to bring them up at the respectable calling of their parent.

And let us ask, is not the same thing true of every other class in the community?

The sons of American citizens must be educated for *gentlemen*. They must not learn a trade or an art upon which they can always depend for a respectable living. This would tend to lower rather than raise them in the scale of public opinion—and hence it is, that thousands and thousands of boys are crowded into "*the professions*," and "*behind counters*,"—to become, in the end, genteel paupers, living upon the products of other men's labours, rather than relying upon their own hands for an honest living.

We repeat, it is the wrong estimate of the comparative respectability of the different pursuits, that causes so dangerous an error. We would not stifle genius nor deride learning—nor do we entertain the least disrespect to any profession—but we would have our sons taught to believe, and made to feel, that it is far more honorable to learn some handicraft, by the practice of which they can live in independence and honor—than to be crowded into the always overflowing ranks of "profession," which will not yield their bread—and which but too often lead to the entire prostration of the better feelings of the human heart, in low cunning, duplicity and knavery.

Who are the props and pillars of our public edifice? Who are "the bone and muscle" of our society? We say, the mechanics and husbandmen of the land. From the ranks of these, too, have sprung statesmen, philosophers and sages, who have shed imperishable lustre upon the age in which they lived. If the amount of *useful* intellectual attainments could be correctly estimated—we entertain no doubt, that the ranks of the intelligent mechanics and agriculturists, would carry off the palm by immense majorities.

Then why should the almost universal effort to disgrace these professions, by a simultaneous rush into other ranks, any longer prevail! Better—infinitely better, would it be that our hardy, athletic youth should shoulder the axe and away beyond the mountains—than by a false pride and false estimate of true respectability, they should be thrust into wrong channels, to disease society, and weaken the bonds of the body politic.—There they might live in the true nobility of nature—cultivate their own fields, and slumber beneath their own cottage, and, perhaps, become the founders of new communities of moral, physical, and intellectual giants.

ON THE USE OF TOBACCO.

The use of tobacco is an intemperance which prevails to an alarming extent among us as a people. I know scores of Methodists who spend $5 per annum for tobacco, and will not give five cents to support the cause of God! I think I should be safe in saying, that the Methodists on this circuit spend $5 per annum for tobacco.—Our meeting houses are often too filthy to be seen! And if the minister should speak about it, the people will point him to another minister, as good as he is, who uses this filthy weed. O that the ministers would set a better example. Hundreds of females in our church will use from six to eight bottles of Scotch snuff annually, which cost $2, while they would think the class collector had no conscience if he demanded of them more than 25 or 50 cents a year to support the cause of God! Let all the preachers cut off this idol, and the people will soon do the same.

Sept. 5, 1836. W. SPRY.

This is a sad state of things indeed! Do those who denounce this "filthy weed" pay what they save by their "temperance" to the support of the Gospel? Will the people reform if the preachers do, and pay their $5 annually into the treasury of the Lord? Surely these motives should induce them to make haste to "cut off their idols;" and "set a better example" without delay. A just sense of decency alone should prompt them to wipe away the reproach set forth in this communication.—*Chrs. Adv. & Journal.*

CONFIDE IN YOUR MOTHER.

To the youthful female we would say, that no individual of either sex can love with an affection so disinterested as your mother. Deceive her, and "your feet will slide in due time." How many thoughtless young daughters deceive them clandestinely, give their hand in marriage, and thus dig the grave for all their earthly happiness. He who would persuade you to deceive your parents, proves himself in that very deed unworthy of all your confidence. If you wed him, you will speedily realize what you have lost. You will find you have exchanged a sympathizing friend, and an able and judicious counselor, a kind and devoted nurse, for a selfish companion, ever seeking his own accommodation and pleasure; neglecting you in health, and deserting you when you are sick. Who has not read the reward of deserted parents in the pale and melancholy features of the undutiful daughter.

WHAT ARDENT SPIRIT HAS DONE TO PRODUCE MISERY IN THE UNITED STATES.

1. It has cost the nation a direct expense of six hundred millions of dollars.
2. It has cost the nation an indirect expense of six hundred millions of dollars.
3. It has destroyed *three hundred thousand* lives.
4. It has sent one hundred thousand children to the poor-house.
5. It has consigned at least one hundred and fifty thousand persons to the jails and the state prisons.
6. It has made at least one thousand maniacs.
7. It has instigated to the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burnt or otherwise destroyed property to the amount of at least five millions of dollars.
10. It has made not less than two hundred thousand widows.